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MR. SHARETT'S VISIT TO THE VATICAN

On March 27, 1952, Mr. *Moshe Sharett*, the Foreign Minister of Israel, as received by Pope Pius XII in private audience at the Vatican. It was the first visit by a member of the Israel Government to the Head of the Roman Catholic Church. Mr. Sharett was able to give the Pope authoritative information on the condition of the Christian Holy Places situated within the territory of Israel and on their free accessibility to Christian pilgrims. He also described the position of the Christian communities in Israel and the freedom and equality enjoyed by them in the life of the new State. Pope Pius showed deep and informed interest in these matters and expressed the hope that the Christian communities in Israel would be assured full freedom of development. He spoke of his concern for the peace of the world and expressed his good wishes for the welfare of the State of Israel and of its people.

The visit was a significant event in the development of Israel's relations with the Roman Catholic Church. The welcome accorded to Mr. Sharett at the Vatican and the friendly comments which have appeared in the Catholic press abroad would indicate that the visit was well received and much appreciated.

CHRONICLE OF EVENTS: NOVEMBER 1951 — MAY 1952

CHANGES AT THE MINISTRY FOR RELIGIOUS AFFAIRS

With the formation of the new Government of Israel, the portfolio of Religious Affairs, held since the establishment of the State by Rabbi L. Maimon, was taken over by Mr. *Moshe Shapira*, who is also Minister of the Interior. Associated with the new Minister is Mr. *Zorah Yahrhaftig* in the capacity of Deputy-Minister. Both are members of the "Hapoel Hamizrahi", the Religious Workers Party, which has formed part of the Government Coalition since the establishment of the State.



Mr. *Israel Zipper*, who for more than three years served as liaison officer in the Department of Christian Communities at the Ministry, has resigned his post. Mr. Zipper had during his tenure of office rendered valuable service in promoting inter-communal good will and co-operation and in fostering understanding between Government and the various Christian communities.

NEW DIRECTOR OF THE RUSSIAN ECCLESIASTICAL MISSION

On September 25th, 1951, the Very Rev. Archimandrite *Polycarp Prymak* arrived in Jerusalem to take over the direction of the Russian Ecclesiastical Mission in succession to Bishop Vladimir. Bishop Vladimir was, according to the "Journal of the Moscow Patriarchate", appointed Bishop of Zytomir.

The Very Rev. Polycarp was born in Vladivostok in 1912. He completed his ecclesiastical studies at the Orthodox Missionary Seminary of Tokio, Japan (then directed by the Metropolitan Archbishop Sergius, former Rector of the St. Petersburg Theological Academy). In 1933 he was consecrated a priest and appointed to the Russian Orthodox Mission at Seoul in Korea. From 1949 until his appointment to Jerusalem he served in Kharbin, at the Orthodox Mission to China.

Archimandrite Polycarp has specialized in the history of ecclesiastical institutions in the times of Novgorod Independence.

JUBILEE OF THE VERY REV. MOTHER GENERAL OF THE ROSARY SISTERS

On October 7th, the Very Rev. *Mother Emilie*, Superior General of the Rosary Sisters since 1947, celebrated the 50th anniversary of her religious profession. Although the mother-house of the Sisters is situated in Israel, the ceremony took place in Amman, to facilitate attendance of representatives from all Rosary convents, the majority of which are situated in Arab countries. The attendance included 65 Sisters representing all the Houses of the Congregation in Israel, Jordan and the Lebanon. (An article on the Rosary Sisters appears on page 25 of this issue.)

CELEBRATIONS AT THE CONVENTS OF THE SISTERS OF ST. JOSEPH

The recent canonization by Pope Pius XII of Emilie de Vialar (1797-1856), the foundress of the Congregation of the Sisters of St. Joseph of l'Apparition, was celebrated in Jerusalem at the Sisters' Convent on October 12th, and in Jaffa on November 4th. In Jerusalem solemn mass was said by the Patriarchal Vicar for the South of Israel, and a panegyric was delivered by the Rev. Father Pierre de Condé. (An article on the Sisters of St. Joseph appears on page 22 of this issue.)

A NEW ASSISTANT DIRECTOR OF THE PONTIFICAL MISSION

On November 4th, the Rev. *William Kailer Dunn* was appointed Special Assistant of Mgr. McMahon, Director of the Pontifical Mission for Palestine, replacing Mgr. Joseph F. Connolly, who retired for reasons of health. The Rev. Kailer Dunn is a native of Baltimore, U.S.A., and

had since 1950 been Assistant Secretary of the Catholic Near East Welfare Association.

1500TH ANNIVERSARY OF THE GREEK ORTHODOX PATRIARCHATE OF JERUSALEM

On November 11th, 1951 (October 29th, old style), the Greek Orthodox Patriarchate of Jerusalem began the celebration of the 1500th anniversary of its foundation. The ceremony, which took place on Mount Sion, the so-called "Little Galilee," was attended by the representatives of the Coptic and Syrian Patriarchates, the Armenian Locum-Tenens, the Superior of the Franciscan Convent and representatives of the Jordanian Government and the Consular Corps in the Old City. The celebrations were conducted by His Beatitude Mgr. Timotheos, Greek Orthodox Patriarch of Jerusalem, who was escorted by a large retinue of Archbishops, Archimandrites and monks of the Fraternity of the Holy Sepulchre. There were no guests from abroad, but the Patriarch received congratulations from the heads of most Orthodox Churches throughout the world. Celebrations were continued in the Church of the Nativity in Bethlehem on November 25th and in the Church of the Dormition in the Valley of Kidron on December 2nd. The celebrations bore witness to the historic record of the Orthodox Church in Palestine throughout the ages.

ST. GEORGE'S DAY IN LYDDA

On November 16th (November 3rd, old style), the Feast of St. George was solemnly celebrated by the Greek Orthodox Community in Israel in the church of St. George of Lydda. The liturgy was conducted by His Grace Mgr. Philotheos, Archbishop of Eleutheropolis, assisted by the Very Rev. Archimandrites Thaddeos, Eustathios and Simon. A choir, brought for the occasion from the Old City, participated in the service. The attendance included the V.R. Polycarp and representatives of the Government.

DISPENSATION FROM FRIDAY ABSTINENCES IN ISRAEL

In view of the prevailing rationing conditions in Israel, His Beatitude the Latin Patriarch of Jerusalem, by virtue of powers conferred on him by the Sacred Congregation for the Oriental Church on November 19th, 1951, renewed for 1952 the regulation of the two preceding years dispensing the Catholics living in Israel from the duty of abstinence on Fridays (with the exception of Good Friday). Those, however, who enjoy the benefit of this dispensation are urged to compensate for it by works of piety and penitence.

CHRISTMAS 1951 IN ISRAEL

Since 1948, the main centres of Christmas celebrations in Israel have been Nazareth (especially for members of the Roman Catholic Church), Haifa, and Jerusalem (especially for members of the Protestant Churches). Nazareth had its solemn mass in the church of the Annunciation, which was broadcast by "Kol Israel". In Jerusalem, Protestant ceremonies were held in the church of St. Andrew and in the Y.M.C.A.

Some 2500 Christians from Israel, however, both Arabs and others, crossed to the Old City to proceed to Bethlehem. The pilgrims were provided by the Government with foreign currency to enable them to stay for two days in Jordan territory. The old road via Mar Elias was, as on former occasions, opened for the benefit of members of the Consular Corps of Jerusalem.

Christian soldiers in the Israel Defence Forces were given special leave for Christmas and New Year holidays. Extra rations were issued by the Ministry of Supply to the Christian population. Special religious services were also held at the prisons of Jaffa and Tel-Mond for the benefit of Christian prisoners.

CHRISTIAN PILGRIMAGES IN 1951

According to a report by the Israel Interministerial Committee on Pilgrimages, 1316 Christian pilgrims visited Jewish Jerusalem in 1951, proceeding to or from the Old City. The country represented by the largest groups was France, with 579 pilgrims; next came the U.S.A. with 224, Italy with 143, Switzerland with 127, Belgium with 64, Canada with 46. There were also two pilgrims from Roumania, one from Russia and three from Japan.

THE NEW ETHIOPIAN BISHOP OF JERUSALEM

On January 28th, 1952, His Grace Mgr. *Philippos Mengistu*, Ethiopian Orthodox Bishop of Jerusalem, crossed from the Old City to take over the Ethiopian convent in the New City. Abuna Philippos arrived in the Holy Land on December 21st, 1951, and took up residence at the Deir-el-Sultan. He is the first Ethiopian Bishop appointed to the See of Jerusalem, since it is only recently that the Church of Ethiopia acquired the right of appointing its own native Archbishop and Bishops (under the supreme jurisdiction of the Coptic Patriarch of Alexandria). Abuna Philippos' predecessor, Memhir Hereghe-Woin, has returned to Ethiopia, where he was appointed Bishop of Illa Babur.

Abuna Philippos Mengistu was born in 1896 (1888 according to the Ethiopian calendar) in Addis Keshi in the Hamassien district (Erythrea). At the age of sixteen he entered Abuna Andreas' monastery at Debre Tsighie, where he studied theology and where later he became a monk. In 1919 he was transferred to Addis Ababa and was there consecrated a priest by the hands of Abuna Matheos, then Coptic Archbishop of Ethiopia. He continued his New Testament studies at the Debre Wagag in Assaboth (Harar) under Aleka Gabre Madhin's direction, until he was sent to accompany His Highness Ras Tafari, then Crown Prince, on a visit to Jerusalem and the Holy Places. In 1926 he was made Superior of the Wagag monastery. In 1935 he was called to the Emperor's Court, to be in charge of the mausoleum of Emperor Menelik II. In 1936 he accompanied the Emperor to Maitshaw, and in 1937, during the Emperor's journey to Europe, he functioned as one of the Crown Councillors. In 1937 he was made prisoner by the Italians and, together with more than 300 others, confined on the island of Asinara, near Sardinia. He was later detained for more than two years in Rome, whence he went back to Addis Ababa. At the request of the Emperor, he was consecrated by the Ethiopian Archbishop, Abuna Basilios, as Bishop of Jerusalem, the first Ethiopian to attain this high rank.

ST. SIMEON'S DAY AT KATAMON

On February the 3rd, the commemorative celebration of St. Simeon took place in the chapel of the Greek Orthodox convent of St. Simeon in Katamon. The liturgy was conducted by the Very Rev. Archimandrite Philomenos.—Katamon (meaning "hermitage") belonged in the past to the Convent of the Holy Cross. The latter was in the Middle Ages a Georgian possession, subsequently ceded to the Greek Orthodox Patriarchate of Jerusalem.

REOPENING OF THE ITALIAN HOSPITAL IN HAIFA

On February 5th, the Hospital of the Italian Missionary Association in Haifa was reopened by His Exc. *Marchese Giustiniani*, Italian Minister in Israel. The ceremony was attended by His Beatitude the Latin Patriarch and his two Vicars in Israel, by His Paternity the Father Custos, by the District Commissioner of Haifa and many representatives of the religious communities and medical organizations of Haifa.

The hospital had been requisitioned in 1939 by the British and in 1948 by the Israel Army. It was returned to its owners in 1950. It will

be attended by three Italian doctors and by the Franciscan Sisters of the Immaculate Heart of Mary.

THE CLOSING CEREMONY OF THE 15TH CENTENARY OF ST. VARTANANTZ

On February 28th (15 Pedervar, 1952), the Armenian Church all over the world celebrated the closing ceremonies of the 15th centenary of St. Vartanantz. In the Holy Land, the feast was observed with solemn prayers and processions in all the Shrines, including the Church of the Holy Sepulchre and that of the Nativity in Bethlehem. The closing ceremony took place in the Armenian Patriarchal Cathedral Church of St. James, in the presence of representatives of all Christian Churches and of several Christian Powers. The prayers in the Old City were presided over by His Grace Archbishop Yeghishe Derderian, Locum Tenens of the Armenian Patriarch, with Their Graces the Archbishops Ruben Manassian and Suren Kemkadjian as concelebrants.

The Armenian Patriarchal monthly magazine "Sion" published a special issue containing articles by the Locum Tenens and other authors stressing the historical and religious significance of St. Vartan and his followers' heroic deeds.

CHRISTIAN MUSIC ON THE AIR

Since March 2nd, special musical programmes for Christian listeners in Israel ("Music for Sunday") have been regularly broadcast by "Kol Israel" every Sunday at 4 p.m.

The programmes have included, in addition to numerous organ works by Bach and others, the following major works of sacred music: Bach, Magnificat; Beethoven, Missa Solemnis; Handel, Messiah; Bach, St. Matthew's Passion.

The programmes can be heard on the following wave-lengths: medium waves: 460m (625kc), 225m (1333kc), 216m (1390kc); short waves: 43.9 m. (6,830.kc.).

GERMAN-OWNED EVANGELICAL CHURCH PROPERTY

The agreement regarding the German-owned Evangelical Church property in Israel has now been finalized. Churches and parsonages in Jaffa and Haifa, which were formerly German-owned, have been transferred to the Lutheran World Federation. The closing of the chapter was marked by a gesture on the part of the Israel Government, when three church bells, respectively one ton, two tons and three tons in

weight, belonging to the Schneller Orphanage were delivered to the Old City, whence they will be sent on to the Lebanon.

ANNUNCIATION AT NAZARETH

On March 25th, the Catholics of Nazareth celebrated the feast of the Annunciation. The Latin Patriarch presided over the solemnities. His Beatitude, accompanied by two canons of the Holy Sepulchre and by the Master of Ceremonies of the Patriarchate, arrived in Nazareth on the previous evening. He celebrated pontifical mass in the Basilica, assisted by Mgr. Vergani. In the afternoon he led the traditional procession to the altar of the Annunciation and addressed a large congregation.

On April 7th (March 25th, old style), the Greek Orthodox Community of Nazareth celebrated the Feast of the Annunciation in their old church built over the spring of St. Mary. The liturgy was conducted by His Grace Mgr. Athenagoras, Greek Orthodox Archbishop of Sebaste, assisted by the Very Rev. Archimandrite Polycarp, Director of the Russian Ecclesiastical Mission. The ceremony was attended by large crowds from Nazareth and the villages of Galilee.

REOPENING OF THE CHURCH OF THE VISITATION IN EYN KEREM

On March 25th, the church of the Visitation in Eyn Kerem was reopened for religious services. The ceremony was performed by the Most Rev. Father Custos of the Holy Land, who came for the occasion from the Old City accompanied by his Councillors (the Discreti) and by a number of Fathers of St. Saviour and other Franciscan Convents. The church had been closed for some time in order to enable Mr. *Cesare Vagarini*, an Italian artist, to complete the painting of the southern wall.

EASTER 1952

As in former years, the Israel authorities made arrangements for hundreds of Christians, both laymen and members of the clergy, to cross to the Old City of Jerusalem to take part in the Easter celebrations in the Church of the Holy Sepulchre. Members of the Diplomatic and Consular Corps proceeded along the old road via the Jaffa Gate, others crossed at the Mandelbaum Gate. These included hundreds of Christian pilgrims from many parts of the world.

Easter services were held in most Christian churches and chapels in Israel—in Jaffa, Ramle, Jerusalem, Haifa, Nazareth and the villages of Galilee. The principal Roman Catholic Easter ceremony was that held

on Saturday midnight in the Church of the Dormition on Mount Zion. The Greek Catholics, who are for the most part resident in the northern part of the country, and who follow the Byzantine rite (but since 1857 have adopted the Gregorian calendar), celebrated Easter in their churches at Haifa, Acre and Nazareth. The Maronites, who follow a modified form of the ancient Syrian ritual of Antioch, held celebrations in their villages in Galilee.

The principal Anglican and Protestant Easter services were held in Nazareth, Jaffa and Jerusalem. An Easter Dawn Service was held at 5.0 a.m. on the terrace of the Scottish Church of St. Andrew, overlooking the walls of the Old City.

The Greek Orthodox Easter fell this year on April 20th. A delegation headed by an Archbishop of the Patriarchate took part in the festivities in Nazareth. The Greek Orthodox service in Jaffa was relayed by the Israel broadcasting service. In Jerusalem, the Arab and Greek Orthodox, being few in number, attended, together with Rumanian and Bulgarian residents of the New City, the services held in the Russian chapel.

On the same day the Armenians, Copts and Abyssinians celebrated the Easter festival. The Armenians follow a liturgy deriving from that of Antioch and Caesarea (of Cappadocia). The Copts, who generally follow the Coptic liturgy of St. Basil, follow on Good Friday the Alexandrian liturgy of St. Cyril, and on Easter Sunday that of St. Gregory of Nazianzos. The Abyssinians follow the "Liturgy of the Twelve Apostles", which is substantially identical with the Coptic liturgy of St. Cyril but is in the Ghe'ez language.

TWO GROUPS OF THE AMERICAN CHRISTIAN PALESTINE COMMITTEE TOUR ISRAEL

On April 12th, a group of 17 members of the American Christian Palestine Committee, led by Rev. Karl Baehr, Executive Secretary of the Committee, crossed from the Old City to Israel, after an extensive tour of Egypt and Jordan. The group included:

Mr. Roger Baldwin, Mr. Clifford Carpenter, Dr. Macanna Cheserton-Mangle, Judge James W. Donoghue, Mr. Stanley Ellisen, Rev. Joseph B. Flotten, Prof. Robert E. G. Harris, Miss Irmgard Kuntze, Rev. W. R. Laws, Jr., Mr. C. A. McKnight, Mrs. William B. Parker, Rev. Dr. Frank T. Rhoad and Mrs. Frank T. Rhoad, Mr. Donald Shoemaker, Dr. Hans Simons, Mrs. Jack Wilson.

The party spent ten days in Israel, visiting towns, villages, churches, convents, religious and other institutions, as well as kibbutzim and ma'abaroth (immigrants' transit camps). Its members evinced great interest in the social and religious problems of the State and the position of its minorities, and called on leaders and representatives of the various ethnic and religious groups of the country.

Before leaving, the party paid a visit to Mr. Sharett, the Foreign Minister, to whom they expressed satisfaction with the facilities afforded them for carrying out a thorough and unhampered study of the situation.

At the beginning of July a second group of 21 members of the Committee visited Israel for a study tour. The following participated:

Rev. Dr. Earl Hollier Tomlin (Tour Leader), Dr. James Luther Adams, Miss Mary Rose Allen, Hon. Helen Gahagan Douglas, Rev. Dr. Donald B. Cloward, Rev. Dr. Robert N. DuBose, Rev. Ray R. Fisher and Mrs. Ray R. Fisher, Dr. Henry M. Edmonds, Mr. Harry W. Flannery, Rev. Paul Franklin Hudson, Dr. Vernon B. Kellett, Rev. Walter B. Passiglia, Rev. Raymond J. Purnell, Rev. Jo M. Riley and Mrs. Jo M. Riley, Mr. William E. Quinn and Miss Dolores Quinn, Rev. John W. Robinson, Mrs. William B. Spong, Sr., Dr. Hugh M. Tiner.

The group spent ten days touring the country, whilst a few of its members extended their stay to make a more thorough study of Israel's problems. The visitors showed particular interest in the religious and historical sites of the country and the specific social aspects of the State. In the course of their tour they visited Jerusalem, Nazareth, Capernaum, a number of settlements in Galilee, and Tel Aviv.

Questions which arose during the tour were discussed by the group with the Director General and the Political Adviser of the Ministry for Foreign Affairs.

ST. STEPHENS STUDENTS TOURING ISRAEL

On April 22nd, a group of 22 students of the French Biblical and Archaeological School of St. Stephen, led by the Rev. Father Benoît, O.P., crossed from the Old City to Israel for a 14 days' tour of the country. They visited places of Christian and archaeological interest as well as numerous towns, villages and "kibbutzim" of modern Israel. The party went as far as Dan and Tel-el-Qadi in the North and Beersheba and Beth Guvrin in the South, and were able to visit some recent ex-

cavations. On their return to St. Stephen's School, Father Bénédict conveyed to the Israel authorities his grateful appreciation of the facilities accorded to his students.

THE FEAST OF ST. TABITHA IN THE RUSSIAN CHURCH OF ABU-KEBIR

On May 11th (April 29th, old style), the Greek and Slavonic Orthodox Communities of Israel celebrated the Feast of St. Tabitha in the church of St. Peter in Abu-Kebir (Tel-Aviv). The liturgy was conducted in Slavonic, Greek and Arabic by the Very Rev. Archimandrite Polycarp, assisted by two Russian priests and a Greek deacon from the Old City. The sermon was preached by the Very Rev. Achimandrite Simon of Lydda. After the liturgy, the whole congregation betook itself in procession to the chapel outside the church, where the ancient tomb of St. Tabitha is believed to be situated.

The ceremony was attended by numerous Greeks, Arabs, Bulgarians, Roumanians and Russians from all parts of the country. Those present included the Russian Consul and a representative of the Government.

OBITUARY

On December 15th, 1951, the Rev. Father *Ibrahim Fattah* died at the Dormition Abbey at the age of 72, after 48 years of priesthood. Father Ibrahim was born in Iraq and for many years was Chaldean parish priest in Baghdad. A remarkably fine Arab scholar, he taught Arabic at the Latin Patriarchal Seminary of Jerusalem from 1941 till 1950.



On December 27th, 1951, the Rev. Father *Marie Raphael Savignac* died at the French Hospital of Bethlehem, at the age of 78, after 48 years of priesthood.

Father Savignac, born in 1874, came to Palestine in 1893. He studied at St. Stephen's with Father Lagrange and later distinguished himself as an archaeologist and a scholar of Semitic epigraphy and Syriac philology. He made important contributions to the work published under the name "Mission Archéologique en Arabie" and to the "Revue Biblique". His was a fine personality and many Jerusalemites, who had the privilege of meeting him and speaking to him, sincerely regret his passing.

On April 22nd 1952, the Rev. *Gregory Khamis*, parish priest of the (Arab) Orthodox Community of Jerusalem, died at the age of 67 after a protracted illness. The funeral was attended by His Grace Archbishop Benediktos of the Greek Orthodox Patriarchate and by the Very Rev. Archimandrite Ignatios Iovanni, Superior of the Greek Orthodox Convents of Jerusalem, as well as by a representative of the Ministry of Religious Affairs.

IMPRESSIONS OF A LATIN-AMERICAN PILGRIM IN ISRAEL

*By Señor Alfonso Francisco Ramirez,
Minister of the Supreme Court of Justice of Mexico*

One comes back from Israel with one's soul under a spell and with one's heart bedewed with nostalgia, full of regrets that the days spent there were so few and the hours flew so fast. Yet the vision persists in the mind, like brilliant butterflies caught in the veil of remembrance. All things, however far away, seem real and actual; all things, however inconsiderable, assume an imperishable grandeur.

Why is this? Because, in the Holy Land, men and things are enveloped in an atmosphere of eternal azure. By a miraculous conjunction, the old and the new flourish in the same historic landscape. In the same soil under which races and civilizations were submerged in the course of the centuries, the old silvery olive-trees thrive side by side with the new-grown grass of the Kibbutz. Along the ancient paths which the Roman legions stained with blood, pulses the simple life of the rural Jews. Alongside the sites consecrated by venerable tradition, there unfolds itself the tenacious activity of the communities of Israel, reconstructing their country with the tempered steel of self-denial, tenacity and labour.

To visit Israel is to join in watching a spectacle, unique and marvellous, which displays the relics of the past set, like fine pearls, in the gold of a dazzling present. One can admire the burgeoning of a State whose life is now beginning, side by side with the age-old trees of the earliest days of Christianity; one can view the tracks of the past, and next to them the boldest economic and social innovations of to-day; one can discern how a nation comes to life in the same region where our Divine Master preached His ineffable doctrine and met His death.

That is why a trip to Israel ploughs deep and indelible furrows in one's

mind and one's sentiment. It is an experience rich in reflexion and in teaching—an experience that no one should miss. So mysterious and profound are one's impressions that, instead of becoming dimmed and blurred—as usually happens—as time goes on, they become, on the contrary, more vivid, more clear, more charged with emotion. In the peaceful quietude of my home, long after my return from that charm-studded land, in the calm of a kindly dawn, recollection comes. I close my eyes, and I am transported to a night of limpid stars and errant scents, a night of oriental witchery.

We are at Lydda Airport. My wife and I have just disembarked from the airplane of the Israel line ("El-Al"), which brought us from New York on a direct flight, with only short stops at Gandar (Newfoundland). Shannon (Ireland) and Rome, the proud city of Pontiffs and Emperors. We shake friendly hands, amid the murmur of a cordial greeting — Shalom! (peace).

A swift car takes us to Jerusalem, along the "Road of Courage", built under a hail of shell-fire during the most dangerous days of the struggle against the Arabs. Comfortable and elegant rooms await us at the modern King David Hotel. After some hours of rest, we awake to a radiant morning that fills our room with sweet and odorous air. The sky is cloudless and of an unbelievable purity.

From a high point of vantage we take our first view. And astonishing it is. We are in a very modern town. Wide, tree-bordered streets; parks and gardens; beautiful buildings of pinkish stone; banks, schools, factories; in the streets, the bustle of a life of labour. And adjoining this human hive, where daily life is pregnant with a high austerity and dignity, we see another city, set on a hill, flanked on three of its sides by deep valleys; within it, ruins and houses of diverse styles. Here are the Armenian quarter, the burned and demolished Jewish zone, the Mosque of Omar and the Arab quarter, and, completing the panorama, the Christian district, in whose midst shines forth the Sanctuary of the Holy Sepulchre. This is the old biblical Jerusalem, scene of the glowing splendours of David and Solomon, and whose most precious jewel was the Temple, wonder of wonders. There are, then, two cities: the old—goal of pilgrimage and centre of devotion for Christian, Arab and Jew, and the new, built on the rough mountains of Judea by the unaided effort of the Jewish people.

On we went through the streets of the bright metropolis, where the accents of the most varied languages harmonise with the dominant voice of Hebrew, and then visited its principal institutions; the Parliament, the Supreme Court of Justice, the Keren Kayemet Le-Israel, the Herzl Room, the Jewish Agency, the Hebrew University—now housed in various scattered buildings, awaiting the day of its return to its proper seat on Mount Scopus,—the Biblical Institute, and others.

Everywhere one senses a palpitating urge to excel,—always within the strictest rules of ethics and self-denial,—in order that the new State should be an example of generous, clean-hearted and righteous humanitarianism, in the spirit of liberty and social justice proclaimed by the Prophets and Judges. And this ideal is striven for not only with faith and optimism, but also with the feeling of fulfilling a mission to the wide-spreading complex of the nations of the world, by crystallising, through diverse social forms, an inner message of light, peace and brotherhood.

Visiting Mount Zion, we were able to penetrate into the august enclosure where once the Cenacle was and to meditate in the sober Church of the Dormition—the place of Mary's Transit to Heaven—, and then to behold with emotion the superb sight of the old Jerusalem under the light of that translucent afternoon, and the deserted solitude of the Mount of Olives, which arouses such sweet remembrances in the heart of the pilgrim.

Afterwards we went South. Fields of tawny sand and gloomy mountains: the burning plains of the Negev, and the little white houses of Beersheba, by the wells of Abraham. On our way to and from the South, we stopped at various Kibbutzim. Life had seldom taught us such an object-lesson of energy, of perseverance, of dauntless faith and of serene hope, as the one that showed us these men and women, in the best years of their lives, self-consecrated to the cultivation of the abandoned and sterile earth, in order to make of it once more the fruitful mother from which flowed milk and honey. It was a miracle of creative will that brought these boys from far away, to face the hardest rural tasks, under the compulsion of a national ideal. This spiritual urge finds its only likeness in the work of the bees, who deprive themselves of the gifts of the present hour for the sake of the generations to come. It is the inner satisfaction of giving to the children the shelter of a home that the

fathers could not have,—victims of base persecutions and bloody injustices which may be forgiven but which cannot be forgotten.

Through newly opened roads—for the genius of the Jews works miracles in time and space in this land of their ancestors—we pass through the desolate region of the Mountains of Judea, a region endowed with its own severe and austere beauty, to the village of Eyn-Kerem. There we see the handsome church of St. John the Baptist, built over the spot where he was born, and the church of the Visitation, under the vaults of which still resound the striking words of the “Magnificat”. Meantime, outside, the golden sun slowly embraces the black cypresses and the heavy bunches of delicious grapes.

The road serpentine through yellowish hills, which show the traces of ancient terraces, covered in the past with the blessing of fruitful fields, but afterwards destroyed by fatal neglect. But the fight against the desert has already begun. By means of reafforestation little groves flourish on the bare mountains, and verdure begins to cover the sandy desert lands. Hundreds of trees, thousands of trees, millions of trees are planted incessantly, and large emerald patches take the place of the old scars of the outraged earth. The problem of water-supply is being attacked by all possible means, either by sinking new wells or by leading water from far-away springs. As a consequence, farms and villages already chant the hymn of fruitfulness in the desert solitude, which begins to enjoy the springtime of fertility.

From a turn of the road we see the ruins of the country house of Flavius Josephus; further on, the desert where Samson performed his exploits; and here and there are numerous Arab and Jewish villages, blissfully living in peace side by side. Finally we get to Rehovot, with its palms, orange-trees and eucalyptus. Here most valuable experiments are carried on by the Weizmann Institute, a research centre of world-wide reputation, both in the sphere of pure science and in the search for practical solutions of the most important problems of the present hour, putting its scientific discoveries at the disposal of Israel and of the world at large. The Agricultural Experiment Station of Rehovot also collaborates in this beneficent work, testing out trees and plants suited to the various climates of the country.

Then on to Tel-Aviv, choice flower of Jewish civilisation, city of nervous activity, its magic beauty spreading over an area which only

fifty years ago was nothing but unhealthy waste-land. Its elegant buildings, its wide and beautiful avenues, its fragrant gardens, its splendid beach, its life of activity and distinction, astonish and amaze. In its environs there are zones like Ramat-Gan, a delightful garden-city, and also many important factories, in which thousands of organised workers—as in Haifa and other places—work with mind and energy for the progressive industrialisation of the new democracy.

And from Tel-Aviv to the Lake of Tiberias. A perfumed breeze was wafted over the smiling plain of Esdraelon. In humility of soul, we visited the places where Jesus preached to the multitude who followed Him, the paths that received the gift of His footsteps, the hills that once were reflected in the mystery of His eyes, the rocks on which rested His hands. The limpid waters of the Lake, the Mountain of the Beatitudes, Tabor, the traces of what once were Magdala, Capernaum and Tiberias, moved us deeply, bringing back to our mind the unforgettable scenes of the Gospel.

Next we came to Nazareth, enfolding us in the idyllic beauty which surrounded the infancy of the Saviour. Later, we behold strong sea-waves beating against the stout walls of Acre; then Haifa showed us its important industries, and the prisoned waves of the Mediterranean Sea reflecting the wonders of Mount Carmel, with its residential quarters and gardens.



It is with pleasure that we refer to the exemplary and admirable labours of the Franciscan Fathers, Custodians of the Holy Land, as evidenced not only by their beautiful Sanctuaries containing sacred places, but also by their broad cultural and social activities.



To-day, back from this incomparable journey, I can say it was not the grandiose sights of Rome, the tender fragrances of Paris, the ringing laughter of Madrid, the melancholy beauty of Amsterdam, nor the dazzling hours spent in New York, that satisfied my spirit, but the limpid landscape of Palestine, impregnated by the light and the perfume of Jesus.

THE PROTESTANTS IN ISRAEL

By Consul Charles R. Lutz,

Special Delegate of the Lutheran World Federation

Protestant contact with the Holy Land dates from the first half of the 19th century, when the other Christian confessions had already been solidly established there for many centuries. For this reason the Protestants can claim no rights over the Holy Places, whereas the representatives of the other Christian communities exercise occupation and guardianship of the places held in veneration by the Christian world.

Nevertheless, once arrived in the Holy Land, the Protestants, in the course of only one century, and in face of difficulties, produced a rich harvest of cultural and social achievements, and distinguished themselves by their intensive missionary activity. Their history, during this brief period, testifies to a wise and constantly-pursued activity, full of religious fervour and inspired by the deepest motives of sacrifice, of love, and of charity towards one's neighbour.

Among the Protestant communities which have left upon the Holy Land a deep impress of their missionary work, mention must first be made of the Anglican and of the Scottish Churches. The former began its activity, in the first half of the 19th century, through the medium of several religious Societies. Knowing that these Societies were enjoying no protection under Ottoman rule, the King of Prussia, in agreement with the Queen of England, in 1841 requested the Archbishop of Canterbury to appoint a Bishop in Jerusalem, upon whose authority the various Protestant missions could lean. The first Bishop was M.S. Alexander. To him succeeded Samuel Gobat. He founded new churches and new congregations with the financial aid of the Societies. At the same time he supported the evangelical missions and the institutions founded by them. Institutions built at this time included the Hospital of the Deaconesses of Kaiserswerth, the Girls' orphanage "Talitha Koumi" (Aramaic for "rise up, young girl"), the well-known Syrian Orphanage or Schneller school with branches in Bir Salem and Nazareth, and the Leper Hospital. The Syrian Orphanage, founded in 1860 at the initiative of the Basle Missionary School and later partly supported by Swiss and American friends, developed into the largest educational institution in the country with recognized trade schools, thus filling an urgent need in the absence of a public school system during the Turkish regime. While the Schneller

institution chiefly served homeless boys, "Talitha Koumi" offered girls the opportunity of a normal education.

Two names which are engraved indelibly in the hearts of hundreds of men and women deserve notable mention: those of Sister Theodora Barkhausen of the Deaconess Hospital and of Sister Charlotte Pilz of Talitha Koumi, both of whom gave 50 years of untiring service to these institutions. The same may be said of Sister Oggelina Norgrad, who after 30 years of selfless service in the care of that most dreaded disease, leprosy, retired recently to her homeland, Denmark.

Within a relatively short time, the Anglican Church developed noteworthy activity in the field of education and social service, and succeeded in establishing several Arab-Protestant parishes. In the thirty years between 1917 and 1947, i.e. the period of the British Mandate, the Anglican community grew considerably in numbers, because of the numerous British officials and military personnel stationed in Palestine. But the end of the Mandate brought a radical change; with the withdrawal of the British official personnel, the Anglican community in Israel shrank to limited proportions. Whilst the churches maintained religious services, the establishments concerned with education and health were for the most part let by the Anglican Church to Jewish institutions engaged in similar activities.

The Arab section of the Anglican Church has, since 1906, shown a tendency towards autonomy, whilst at the same time recognizing the supremacy of the English Church in matters of doctrine and ritual. In the State of Israel this Arab section comprises a thousand souls, chiefly found in Nazareth, Haifa and Ramle.

The Church of Scotland turned its attention to the Near East in the second half of the 19th century, and set on foot welfare and cultural activities. Its first undertakings were in Safed, Tiberias and Nazareth. In Jerusalem it built St. Andrew's Church as a memorial to the Scottish soldiers who fell in the first world war and who fought to free Palestine from Turkish hands. The foundation stone of the Church was laid by General Allenby, who led the British forces in the Palestine campaign. The Church and the hospice attached to it were completed in 1931. Although the Church of Scotland, no less than the Church of England, lost much of its membership in Palestine with the termination of the British Mandate, it still maintains a considerable activity. The Scottish

Mission has hospitals in Nazzareth and in Tiberias; whilst in Jaffa it supports an English-medium school, called "Tabitha School", and holds regular services in the Church of St. Peter, owned by the Arab Anglicans.

The German Lutheran Evangelical Church, at first in cooperation with the Anglican Church and then independently, commenced in its turn to build sanctuaries, hospitals and schools, and acquired a considerable amount of immovable property. This property, being German, was entrusted during the world war to a British administrator, except for the churches in Haifa and Jaffa, which remained open throughout for divine service.

The State of Israel, which succeeded the Mandatory Power in the administration of its properties, conducted negotiations with the Lutheran World Federation for the purpose of clearing up this situation, brought about by the war, and of achieving the purchase of the possessions of the Lutheran Church, always excepting the buildings directly devoted to worship. For obvious reasons, both parties felt that circumstances made advisable a limitation of German activity in Israel. The negotiations were conducted in a spirit of great mutual comprehension and were completed during this year with satisfaction to both parties.

The State of Israel being based on democratic principles, every citizen, whatever his national or religious affiliation, is equal before the law. The apparently less favourable position of the Arabs (including Arab Christians) is due not to ideological reasons but to temporary considerations of security. Despite the fact that there is still no peace between Israel and the neighbouring Arab countries, the Israel Government allows to all Christian ministers and pilgrims complete freedom of access to the Holy Places. Protestant ministers obtain passage to the Old City of Jerusalem with the minimum of formality; and the Arab Protestant ministers enjoy this facility equally. The Dean of the Anglican Church in Israel is able to fulfil his dual function of senior Anglican priest in Israel and Minister of Christ Church in the Old City.

Apart from this freedom of access to the Holy Places, it is worthy of note that the relationship between the young State of Israel and the representatives of the various Protestant Churches is particularly friendly. The Protestant ministers in Israel have realised the ideological importance of the Jewish Zionist renaissance. Some of them speak Hebrew freely, and participate in the cultural life of the country.

In this connection, mention may be made of the Swedish Theological Institute, founded by the Swedish Lutheran Church, which devotes itself particularly to research in Biblical Studies and interests itself in the problems of the Christian and Jewish religions; and of the Y.M.C.A. which enrolls members without distinction of religion or race, and thereby fills an important role in encouraging fraternal relationship between people belonging to different faiths.

COOPERATION IN NAZARETH

By Francis Ofner

Nazareth has of late become the centre of several cooperative enterprises run jointly by Arabs and Jews. The first of these to be established was the Nazareth Quarries, which are owned jointly by two Christian Arabs and the Even ve-Sid Company, the stone quarrying works of the Jewish Federation of Labour. It employs some seventy workers, of whom one third are Christians. It is a highly efficient enterprise, equipped with modern machinery and run according to present-day standards. No one who visits it can fail to be impressed by the spirit of good fellowship and hearty cooperation that mark its management and personnel. There is great hope here of economic progress and good brotherliness.

A similar effort is represented by the Nazareth Tile Factory. In well-lit, airy workshops, forty local workers produce over a million tiles every month. The factory is owned and financed by a Christian Arab and the Even ve-Sid Company. There is a great demand for the goods, and the enterprise shows every prospect of making good.

Cooperation has become infectious in Nazareth. Twelve local shoemakers have set up a cooperative workshop and are doing well. Thirteen carpenters have started a joint enterprise, not far from the traditional site of St. Joseph's workshop. They have pooled their own small resources and borrowed a few thousand pounds from the Arab Workers and Fellaheen Bank, which is financed by the Jewish Federation of Labour and the Israel Ministry of Labour.

Cooperation has also entered the sphere of finance. With the help of the Arab Workers and Fellaheen Bank, a Loan and Savings Cooperative was founded in the town. It has by now more than two hundred

members, and its loans, small though they are, have played an important part in aiding the economic recovery of Nazareth.

It is characteristic, also, that it is in Nazareth that, for the first time in Israel, Arab drivers have become members of "Eshed," the country's largest omnibus cooperative association.

These are all small beginnings as yet, but they hold out significant prospects for the future. In a very real sense it may be said that co-operation has been a basic factor in the building of Israel. It may well become also a potent instrument in welding together its diversified population.

THE CONGREGATION OF THE SISTERS OF ST. JOSEPH OF THE APPARITION IN ISRAEL

By the Rev. Mother Jeanne d'Arc

This Congregation was founded in 1832 by Emilie de Vialar. The foundress, born September 12th, 1797, at Gaillac, passed away in the odour of sanctity on August 24th, 1856, at Marseilles, where she had inaugurated her Mother House in 1852, under the pastoral staff of Mgr. de Mazenod, Bishop of the city and founder of the Oblates of Mary Immaculate. Emilie de Vialar was proclaimed "Blessed" by Pius XII on June 18th, 1939, and was canonised on Sunday, June 24th, 1951.

Her Daughters were already installed in Algeria in 1835, and rapidly spread throughout the Mediterranean basin. In Cyprus from 1844, they were called to Palestine in 1848 simultaneously by the Custody of Terra Sancta and by the new Patriarch, Mgr. Valerga, who arrived at the end of the same year. This was the first Congregation of Sisters to be established in Palestine since the Crusades. The Sisters of St. Joseph found wide scope there and brought great blessings. The following is a brief survey of their work.

Jerusalem (1848) — The Sisters arrived here on August 14th, 1848, and, in a house put at their disposal by the Custody, opened the Parish School for Girls, which they have maintained ever since, and which, in its present premises near the Jaffa Gate, has over 700 pupils. From 1884 they opened a small orphanage, which they installed in the Street of the Prophets in 1893.

To help on this work, they founded, in the same place, first a day-school and later a boarding-school, which very quickly became a flourishing Primary and Secondary School.

The St. Louis Hospital had been opened on November 1st, 1851, by M. Lequeux, Chancellor of the French Consulate, and entrusted to the Sisters of St. Joseph. In 1876, when on a pilgrimage to the Holy Land, the Comtesse de Pielat and her son were distressed to see the primitive equipment of this foundation, which then occupied a part of the first residence of the Latin Patriarch near the Jaffa Gate. The Comte de Pielat bought a plot outside the walls, and on May 4th, 1879, Mgr. Bracco laid the first stone of the future hospital, which commenced to function in 1881 and was fully completed in 1896. The count himself painted on the walls of the upper corridor the coats of arms of the Knights of the first two Crusades. Attached to the hospital was a dispensary, which from its inception received some 300 patients daily. The Sisters also visited the sick in their homes in the city and in the neighbouring villages. Notable among them was Sister Joséphine, a woman of great medical skill and kindness, who never wearied of ranging through the environs of Jerusalem on horseback, to bring solace to the afflicted. She passed away in holiness at Abu Ghosh, near the shrine of Our Lady of the Ark of the Covenant, which she had helped to erect.

During the first world war, the hospital was at first pillaged, then more or less refitted, by the Turks, who used it as their surgical centre. The locally-born Sisters were able to remain at their posts. Handed back in 1919, the hospital extended and pursued its work of charity.

From December, 1947, to May, 1948, more than 300 persons, wounded in the Arab-Jewish war, flocked to the hospital. During the bombardments of the Summer of 1948, being sheltered by Notre Dame de France and the Convent of the Reparatrice, which suffered such great destruction, it experienced only minor damage, but its activities lessened.

Jaffa (1849). — The Franciscan Fathers of the Parish of Jaffa summoned the Sisters of St. Joseph in February, 1849, to maintain the Girls' School and a dispensary. In 1877, thanks to the generosity of M. Guinet of Lyons, the Sisters founded a hospital of which Mgr. Bracco laid the first stone and which was completed in 1881. The great progress of this hospital of St. Louis after the 1914 war is well known.

In 1891, on a site acquired near the hospital, the Sisters built a boarding school, which had 352 pupils in 1947 and has 335 to-day.

Ramleh (1873) — Here too it was the Franciscan Fathers in charge of the parish who in 1873 summoned the Sisters and entrusted to them the Girls' School, which, as everywhere else, made successful progress. It had 370 pupils at the moment when the exodus from the town took place in July, 1948; to-day it has 197 pupils. The dispensary which the Sisters opened attended to 19,589 persons in 1947.

Nazareth (1887) — The Sisters of St. Joseph founded in 1887 a dispensary, which was from the outset most successful, with a daily attendance of 400-500 patients. To the Dispensary was attached a small hospital of 15 beds. The Sisters also visited the sick in their homes. In 1890, they opened for young children an "Asylum"; this in due course developed into an excellent school, which now has 271 pupils. On the outskirts of the city, the Sisters acquired a site on which they built a beautiful house; this shelters the orphan girls and about a hundred young pupils of this area.

Abu Ghosh (1906) — In 1905 the Sisters of St. Joseph acquired a site on the summit of the hill of Abu Ghosh, on the road from Jaffa to Jerusalem. This site was the former Kiryath Yearim, where the Ark of the Covenant rested for 80 years in the house of Abinadab, whose son Eliezer was consecrated to its service. Installed there in 1905, the Sisters opened a dispensary, which has always been frequented by the people of Abu Ghosh and the neighbourhood. The average annual attendance is 8,500.

The Sisters had unearthed the ruins of a Byzantine Church of the Ark of the Covenant, and undertook the rebuilding of the Sanctuary in honour of Our Lady Ark of the Covenant. On January 8th, 1920, Cardinal Dubois laid the first stone, and on August 30th, 1924, His Beatitude Mgr. Barlassina blessed the completed Church. The architect was the Rev. Father Etienne Boubet, A.A. Sister Joséphine, renowned throughout the Jerusalem area for her extraordinary devotion to all distressed people, had given much of herself to the building of this sanctuary. She passed her last years there, and died there in holiness in 1927.

Other Centres — The Sisters of St. Joseph were also installed in several places which lie outside the present boundaries of Israel, namely: Bethlehem (1853), Ramallah (1873), Beit-Jala (1875), Nablus (1904).



Since May, 1948, in the pursuit of their daily life in Israel, the Sisters can say in all verity that they enjoy the respect both of the authorities and of the population. It is only to be regretted that the authorities do

not give our Sisters permission to reside permanently in the country, and prolongation of the temporary permits has to be periodically applied for. It is hoped that this gap in the law will soon be filled, as this would undoubtedly contribute towards the best relations between the Catholics and the State of Israel.

THE ROSARY SISTERS IN ISRAEL

By the Very Rev. Mother Emilie Isaac

When you visit the parishes administered by the priests of the Latin Patriarchate, you see, near the church, a girls' primary school, whose pupils, well-behaved and neatly dressed, bear witness to the good education they receive. In sole charge of these children are two or three native-born Sisters, who are fully occupied not only in training the minds of their charges and in making good Christians of them, but also in educating them to manage their own households properly in later years, whilst adhering to their oriental way of life.

The Sisters pursue a life of extreme self-denial, devotion and poverty at which a layman living in ease would shudder. If some parishes enjoy some measure of civilized life, it is quite otherwise with certain isolated centres where the population lives under very primitive conditions. There the Sisters themselves undergo great privations in very inadequate and unhealthy quarters, while their moral isolation is distressing; but their ardour, if momentarily damped, revives at the thought of the wonderful ideal which they pursue.

The Congregation of which they are part is called the Sisters of the Rosary. In terms of its Rules, it is composed only of native-born women, whose principal language is Arabic, though many of them have a good command of French and English, whilst some of those in Israel have found it necessary to acquire a knowledge of Hebrew also.

The Mother House of this Congregation, that is, the building in which the Superior General resides and where new recruits are trained as novitiates, is in Jerusalem, in the Mamillah Road. As the outcome of the Arab-Jewish war, this section of Jerusalem became part of the State of Israel, and the novitiate, which, during the fighting, was transferred to the Arab Zone, is still there. The Superior General, however, still

resides in the Mother House, though, in pursuit of her duties, she is often away on visits to her Sisters in Israel, Jordan and the Lebanon.

Let us take a quick glance at this Mother House. Behind the great iron gate, adorned with the interlacings of a great iron rosary, at the end of a small flagstoned esplanade, there arises, at the summit of a long flight of stairs, a beautiful circular church built of brilliantly white, finely dressed stone. This is the church dedicated to the Virgin under the title of Queen of St. Rosary. There is little other decoration in the interior, for the building is recent and funds inadequate. Behind this church rises the austere façade of the Convent, a central block with two wings.

Prior to the disturbances of recent years, the building housed, in addition to the novitiate, a flourishing boarding-school for young Catholic girls residing chiefly in the scattered residential quarters of Jerusalem; now, for lack of pupils, the school has ceased to function, but it has been reconstituted in Amman, where many Catholic families from Palestine have taken refuge. In the house at Jerusalem, the Sisters have received orphans since 1949, and, on November 1st last, they opened the primary parish school in addition to the orphanage. The Israel Government supplies these children with cocoa and milk daily.

During the Arab-Jewish war, the building was respected by the belligerent forces; but it suffered much damage to masonry and roofing from 15 shells which fell within it, whilst some hundreds of window-panes were broken by the blasts of the explosions. The Israel Government carried out and paid for the necessary repairs.

The novitiate, composed chiefly of young girls recruited in Jordan and the Lebanon, has been compelled to take up its quarters provisionally outside Israel because of political conditions. Pending more favourable times, it is established in Bethlehem, near the Carmelite Sisters.

The Congregation owes its foundation to two personalities, Don Joseph Tannous, Priest of the Latin Patriarchate, and Soultané Ghattas Danil.

The former, a member of a prominent Christian family of Nazareth, was ordained priest and, when not yet 30 years of age, was appointed Secretary to the Apostolic Delegation of Syria (which then included Palestine) and Chancellor of the Patriarchate. Accompanying Mgr. Valerga, Patriarch of Jerusalem, on a tour to Europe, he made there a close study of the Catholic movement. He noted especially the tireless

care which was lavished upon Christian training of women and sadly compared their situation with that of the daughters of the Orient, who grew up uncared for, without education, without religious instruction, held in contempt as is the lot of Oriental women. Then and there he determined to attempt to raise the level of the women in his diocese by means of institutions like those existing in Europe.

Soultané Ghattas Danil, of a family of Christian notables of Jerusalem, was the first Palestinian Christian woman to embrace the religious way of life. She joined the Congregation of the Sisters of St. Joseph, taking the name of Sister Marie Alphonsine.

In Jerusalem, with Don Tannous, she founded for young girls the Sisterhood of Children of Mary, and for married women the Association of Christian Mothers. Under the inspiration of Don Tannous' teaching, five young girls of the Sisterhood, members of substantial Jerusalem families, sold their jewels in order to set up a Catholic work-room for their poorer companions; but they then resolved, following the example of Soultané, to enter the religious life, by joining one of the two existing foreign Congregations, the Sisters of St. Joseph and the Ladies of Zion.

At this point, however, under the inspiration of Sister Marie Alphonsine, who then as well as later led an extremely intense religious life, characterized by frequent visions of the Virgin, Don Tannous conceived the idea of forming, out of this nucleus, a purely diocesan Congregation for young women who spoke Arabic, and who, by reason of their origin, language and habits, were more fitted than Sisters from abroad to penetrate into the primitive households of the Palestinian countryside and to carry on amongst them educational and apostolic activities. After great efforts and many tentative steps, the group of five, joined by three others, were formed into a new Congregation—the Sisters of the Rosary—and on December 15th, 1881, were vested with the blue habit of the Order by Mgr. Bracco, the successor of Mgr. Valerga, who also placed a house at their disposal. One of the eight young women, Hanné Ghattas Danil, a sister of Soultané, was elected to be the first Superior General. Later Soultané herself joined the Congregation, where she was considered by the other Sisters as a new recruit.

In 1884 the Patriarch established a regular novitiate for the Congregation. By 1887 seven missionary posts were established in various parts of the country. Today there are 32 houses and missionary posts

distributed among four countries of the Middle East, with 150 Sisters and 21 novices.

It is of deep interest to read the accounts of the beginnings of many of these missions: the ignorance and misery in which the population lived, and how, at the outset and for some years, the Sisters had but one room or two—and what rooms!—to serve as class-room, kitchen and lodging. But God has blessed their work, and these parishes have, within a few years, been entirely transformed, in collaboration with the Latin parish priest, who underwent the same fatigues and the same privations.

Don Tannous died in Nazareth in 1892, Sister Marie Alphonsine in 1927, in the small convent of Eyn Kerem; and it was only after her death that the Sisters of the Rosary came to know the part she had played in the foundation of the Order.

THE CHURCH OF SCOTLAND HOSPITAL, TIBERIAS

By Rev. Wm. B. Miller

This hospital was opened in 1885 under the direction of Dr. David Watt Torrance. He devoted to it his whole life, and when he passed away in 1923 at the age of sixty-one, his son Dr. Herbert Watt Torrance took his place. The latter is still acting as Superintendent of the Hospital.

When Britain laid down the Mandate in 1948 and the State of Israel was proclaimed, the Hospital found itself in an area of intense fighting. On the advice of the British authorities it was closed. Subsequently, however, during the Israel war of liberation the Hospital was used by the medical services of the Israel forces. Upon the conclusion of hostilities, the Hospital, at the request of Dr. Torrance, who offered his help in organising medical services, was handed back to him, and he was asked to convert it into a Maternity Hospital for Galilee.

The Hospital had suffered damage and loss, and before it could function again, repairs had to be undertaken. Much re-equipment was needed and additional staff had to be recruited. A good deal still remains to be done under this head, but considerable sums have already been spent by the Church of Scotland on these several requirements.

It is largely due to Dr. Torrance and to the helpful attitude of Dr.

Chaim Sheba, Director-General of the Israel Ministry of Health, that despite its slender resources the Hospital was able to function so soon in its new role. The small group of workers who returned with Dr. Torrance have shared in this heavy task.

In the Turkish and Mandatory eras, the Hospital was a "General Hospital" in the fullest sense of the term. All and sundry were treated, an out-patient department functioned continuously, and visits were made to many villages and camps. At present the Hospital deals only with maternity and gynaecological cases. Since its re-opening in January 1950 it has served all Northern Galilee from Afkim to Metulla. The work was started in cooperation with Kupat Holim (the Sick Fund of the General Workers Federation), but has recently been carried on in collaboration with the Department of Health of the Government of Israel.

To meet the increasing demand, hospital accommodation has been enlarged from thirty-two to fifty beds, but even this is inadequate. This has necessitated internal alterations, and a new section was opened last August. Over 3,000 children have been born in the Hospital since it reopened. Gynaecological cases represent about one-third of all the patients admitted. The patients are as varied in tongue and type as the whole "Return" of which they form a cross-section.

The Christian staff hail from Scotland, England, Holland and Norway. They represent about a half of the personnel. Many of the nurses are Israelis and have their own head nurse. A very able Israel obstetrician is in charge of the wards. He is assisted by an Israel physician and a Dutch Christian doctor. Friendly relations have throughout been maintained with the Peter Schweitzer Hospital: the nurses from the Training School attend the Maternity Hospital for instructional purposes. In addressing the staff last year, the Reverend Visser t'Hooft, of the World Council of Churches, commented on the oecumenical character of the work.

Staff and visitors regularly hold Sabbath services in the chapel by the shores of the Sea of Galilee.

REVIEW OF BOOKS

LIBER ANNUUS, *Studii Biblici Franciscani*, Vol. I, 1950-1951; 291 pages and numerous illustrations. The Franciscan Press, Jerusalem, 1951.

In this handsome and carefully edited Review, the Rev. Father *Donato Baldi* has assembled a number of recent studies by professors of the Franciscan Biblical Institute of Jerusalem.

In an important article, illustrated by eight photographic plates, entitled "The Bible and the recent Researches", the Rev. Father *Paulin Lemaire* makes a survey of all the archaeological discoveries and activities since 1939 which are calculated to be of interest to biblical studies. After a comprehensive bibliography of the great works in the field of synthesis and documentation which have appeared in the course of the past ten years and which are of peculiar interest to Palestine, the author enumerates and briefly analyzes a number of recent publications, issued during the war, devoted to archaeology or to Egyptian and Mesopotamian epigraphy, which at the same time offer a contribution on the highest level to Palestinian studies. Then follows an account of the chief excavations undertaken in Palestine during the second world war. In a second section the author ably outlines, in the light of the recent archaeological discoveries, which are presented in chronological order, the main phases of the civilization of Palestine from its beginnings down to the first centuries of the Christian era. A special chapter is devoted to the famous Dead Sea manuscripts, a brief history of which is followed by a detailed enumeration of the texts recovered to date. Taken as a whole, the article is of great use to all who seek to gain a rapid acquaintance with the recent results of archaeological research and with its contribution to biblical studies.

Next comes, from the learned pen of Father *Baldi*, Rector of the Institute, a brilliant study on the names and places mentioned in Joshua, ch.13, vv. 2-5, enumerating the territories and the boundaries of the Promised Land.

This is followed by a review, by Father *Dalmatius Colombo*, of the various rationalist and Catholic interpretations of the expression "pneuma sophias" in the Book of Wisdom. Then the author attempts his own definition of the concept and draws the conclusion that the author of the Book of Wisdom, even if imbued with Hellenistic thought, none the less follows the biblical tradition in his ideas on wisdom and prophecy.

After a thirty page article by Father *Agostino Agustinovic*, giving a

clear analysis of the various meanings of the "Truth in the fourth Gospel", we are brought back to archaeology by a preliminary enumeration of the excavations undertaken by the Institute under the direction of Father *Sylvester Saller*, in the immediate neighbourhood of the Tomb of Lazarus at Bethany, where three large tombs, carved in the rock, have been disengaged. The objects found include a rich series of terracotta lamps of the fourth and fifth centuries, glass-ware, jewels and coins of the third to fifth centuries of the Christian Era.

Mention must be made, also, of a new study by Father *Bellarmino Bagatti* of Medieval paintings of the Rock of Beth-phagé, and of a hitherto unpublished view of the 17th century, preserved at Cairo, showing Jerusalem and the Holy Places.

The collection ends with a detailed review of the activities of the Institute since 1927, with bibliographical notes attached.

R.P. F.M. ABEL, O.P., *Histoire de la Palestine depuis la Conquête d'Alexandre jusqu'à l'Invasion Arabe. Tome I.* 505 pages and 3 maps. Paris, Gabalda, 1952.

Long awaited by all interested in biblical exegesis or in the history of Judaism and the birth of Christianity, this authoritative work is a worthy pendant to the "Geography of Palestine" by the same author, and, like it, will be a basic source-book of Palestinian studies.

In this first volume, which covers the period from the conquest of Palestine by Alexander to the preliminaries of the Jewish War, the Dominican scholar, with the aid of classical documentation and in the light of the latest discoveries, presents a vivid picture of the changing scene which, over a period of more than three centuries, is offered by the Land of Israel under the rule of the West, at first that of Greece under the successors of Alexander, the Ptolemies and the Seleucides, then that of Rome after Pompey's conquest.

In clear and concise style, at times enlivened by witty commentary, the historian traces back the chain of political, military, social and cultural events which forms the thread of this epoch, in which the last books of the Bible were composed and which saw the birth of Christianity.

Notice must be specially drawn to the pages which treat of the relations between "Agrippa and the nascent Church" (p.450) and those which describe the Judeo-Christian society of Jerusalem in the second third of the first century of the Christian Era (pp. 467, 471 et seq.).

Mgr. CIVARDI, *Pour Vous, Ouvriers. Arab Adaptation by Mgr. Vergani*. Vol I, Jérusalem, 1951; Vol II, Nazareth, 1952.

These two little volumes present a clear and concise exposition in Arabic (the first of its kind) of the social doctrine of the Catholic Church, mainly based on the thought of Pope Pius XII. They contain discussions of such problems as capitalism and proletariat, private property and its limits, intervention of the State, nationalization, agricultural and industrial life, relations between employers and workmen, syndicates, relations between social classes, etc. In recasting and adapting Mgr. Civardi's work, Mgr. Vergani, who is an excellent Arab scholar, had particularly in mind the Christian Arab section of the working class in Israel, to whom he is anxious to offer guidance amidst the intricacies of modern social problems.

"ARABS IN ISRAEL". Published by the Government of Israel, January 1952.
"JERUSALEM 1948-1951, THREE YEARS OF RECONSTRUCTION", a publication of the Government of Israel, Jerusalem, March 1952.

These two publications, recently issued by the Government of Israel, contain authoritative information on the position of the Arab population of Israel and on the great effort of social, economic and cultural reconstruction which has been going on during the last three years in the New City of Jerusalem.

As a result of the Arab war against Israel and the exodus of a large part of the Arab population, the structure of Arab life in the country underwent far-reaching changes. The big landowners and wealthy peasants, who constituted the backbone of the semi-feudal Arab society in the countryside, left the country. In the towns the transformation was even more radical. Landlords lost their tenants, bankers and businessmen their clientele, clerks and government officials their jobs. The old parties, clubs and newspapers vanished as it were overnight. In fact, the whole social fabric of Arab life fell completely apart. Practically all the political and municipal leaders disappeared from the public stage and there were none to take their place. The task which faced the Government in reorganising Arab life was further complicated by the almost complete lack of trained personnel in the education, health and welfare services.

In spite of these handicaps, significant progress has been made in these three years in reconstructing the economy of the Arab fellaheen, in raising the wage standards of Arab workers in the towns and in pro-

viding for the needs of the Arab population in the spheres of health, education, social welfare and religious life. The booklet contains a detailed account of these efforts and of the present position of the Arab population in the public and institutional life of the country. The record of achievement, particularly in the sphere of education, health and social welfare, is most encouraging. There is also an instructive account of the share of the Arab population in public and political affairs. Arabic now enjoys practically the status of an official language in Israel, coins, postage stamps and banknotes bearing Arabic inscriptions, the Official Gazette appearing in Arabic as well as in Hebrew, and Arabic being freely used in the Courts, in communications with Government departments, and in the debates in the Knesset. Arabic is of course the medium of instruction in all State maintained Arab schools.

As far as the Christian Arabs are concerned, the publication records the interesting fact that although they were for the most part town dwellers, who in general were the first to leave the country, a much smaller percentage of Christian Arabs emigrated than of Moslem Arabs. As a result, the day-to-day life of the Christian community was less disturbed by the general change-over than that of the Moslem section. Similarly, the religious life of the Christian Arabs was less affected by the war and the Arab exodus because most of the Christian churches had always maintained their own staff and institutions. The fact that a number of Christian denominations were led by non-Arab clergy greatly facilitated the uninterrupted maintenance of religious and communal services.



"Jerusalem 1948-1951" is a beautifully illustrated account of the efforts made by the Government, the Jewish national and public utility corporations and the Municipality to repair the damage and devastation caused by the bombardment and the siege, to restore the city's public services and to reconstruct and expand its economic structure. Housing, roads, water and electricity services, industrial development, tourism and town planning are dealt with in considerable detail. The population of the New City increased from 75,000 in the autumn of 1948 to 150,000 at the end of 1951. The City, which had suffered severely as a result of the bombardment and the siege, has during these years made a miraculous recovery. It has become again, as in former days, the spiritual and political centre of the country. Thanks to the

efforts of the Government and the Municipality, and with the generous assistance of the Jewish public bodies, a comprehensive economic development has been inaugurated which has provided work for thousands of newcomers and has made Jerusalem the centre of a thriving industrial life. At the same time its agricultural hinterland has been intensively developed; a chain of thirty-five new villages of the mixed farming type now connects Jerusalem with the coastal zone. The transfer of public offices and institutions has materially contributed to the city's remarkable recovery.

The booklet contains also an informative account of the educational and cultural life of New Jerusalem and of its religious institutions. From the latter the following section on Christian life and services in the New City may here be quoted:

"The last three years have also witnessed a normalisation, after the disturbed period of war and transition, of Christian religious life and institutions in Jerusalem. Most of the Christian religious buildings which were temporarily occupied during the hostilities have been returned to their ecclesiastical owners. Among the Roman Catholic properties so restored are the Abbey and Church of the Dormition on Mount Zion, the Hospice of Notre Dame de France, the Convent of St. Anthony near Talbieh, the Italian Hospital, the two Salesian Houses in Musrara, the new Dom Polski of the Polish Sisters, and the Home of the Peres Blancs in Ein Kerem. The Government of Israel has further carried out at its own expense considerable repairs to Christian religious buildings and sites which were damaged during the hostilities, notably to the Hospice of Notre Dame de France and the Church of the Dormition on Mount Zion. Religious services are now regularly held in Christian churches and houses of prayer in the New City. Among the more notable, apart from those previously mentioned, are the Russian Church off the Jaffa Road, the Abyssinian Cathedral, the Greek Monastery of Katamon and the Terra Sancta College in King George Avenue. Special arrangements are made at Christmas and Eastertide to enable Christians from Israel to make the pilgrimage to the Christian shrines in the Jordan-occupied Old City of Jerusalem. During the Holy Year many Christian pilgrims crossed over from the Old City to Israel, to visit the Church of the Dormition and other places of Christian interest in the New City, while no Jew is to this day allowed to visit

the "Wailing Wall" in the Old City, which is the holiest shrine of Judaism, free access is assured to all Christian churches and houses of worship in Jewish Jerusalem."

IN MEMORIAM

CARDINAL MICHAEL VON FAULHABER

In June 1952 there passed away, at Munich, Cardinal Michael von Faulhaber, at the age of eighty-three. He was a prominent Old Testament scholar. His commentaries and research publications on Biblical subjects, more especially his study on the Prophet Isaiah, are among the outstanding works of modern Catholic scholarship. From 1903 to 1917 he held the Chair of Old Testament studies at the University of Strasbourg, which was then in Germany. In 1917 he was appointed Archbishop of Munich and Freising, and four years later he received the Cardinal's hat.

Cardinal Faulhaber rose to international fame when, after the rise of the Nazis in 1933, he fearlessly denounced their racial theories and took up the cudgels on behalf of the people of the Old Testament. In five great sermons delivered in St. Michael's Cathedral at Munich during December 1933, he set out to prove to his hearers that the Old Testament formed an organic part of the Christian faith and that the anti-Jewish racial doctrines of the Nazi rulers of Germany were as devoid of truth as they were utterly repugnant to Christian morality. In the last of these sermons, entitled "Christianity and Germanism", he told his listeners some home truths about their Nordic ancestors whom the Nazis were glorifying as the noblest of the human race. On the other hand, he found words of deepest reverence and admiration for the historic achievements of the Jewish people. Among no other nation of antiquity, he said, was there to be found such an élite of spiritual leaders, or so profound and ennobling a religious literature, as among the Jewish people. No people of antiquity had reached such spiritual heights as Israel, and there could be no stable social order unless it was built on the rock of the Ten Commandments given on Mount Sinai.

Only those who have lived through the mad orgy of the Nazi regime can visualise what moral courage was needed to pronounce such orations

in the very citadel of Nazidom at the height of its reign. His position was all the more difficult as he by no means enjoyed in this matter the full support of his community, but he maintained his stand fearlessly to the end. He could not stem the course of events in Germany, but his record of unflinching opposition to Nazi tyranny and falsehood remains unforgotten.

L. K.



RENE NEUVILLE

M. René Neuville, Minister Plenipotentiary in charge of the French Consulate-General, died in Jerusalem on June 23rd, after a long illness. In him we have lost one of the outstanding personalities of Jerusalem, and a man whose innate nobility and charm won the hearts of all who came in contact with him.

Born in Gibraltar in 1899, the son of a Consul-General, M. Neuville at a very early age embarked upon the career which he was destined to terminate as a Minister Plenipotentiary and doyen of the Consular Corps of Jerusalem. Few men had so profound an insight as he into the manifold problems of this country, in which he first lived from 1926 to 1937, and to which he returned in 1946, remaining at his post during the Arab-Jewish war and witnessing the creation of the State of Israel.

A sincere Catholic, he was convinced of the special role of France in the safeguarding of the Holy Places.

But the picture of the man would be incompletely drawn if it omitted his purely scientific activity. A person of very great intellectual curiosity, his mind ranged over varied fields of enquiry. In particular he was a pioneer of Palestine's pre-history, and his contribution, in close collaboration with Israeli scholars, to our knowledge of the oldest civilisations of this country is of the first order. To his researches he brought, besides honesty of mind and reliability of method, the love of a true believer for the Holy Land,—a love to which he held fast to his last day.

J. D.

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